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THE HISTORICITY OF
VIKRAMĀDITYA &
SĀLIVĀHANA

[A GREAT RESEARCH WORK]



AUTHOR:

Kota Venkatachelum



THE HISTORICITY OF
Vikramāditya & Śālivāhana

(A Great Research Work)

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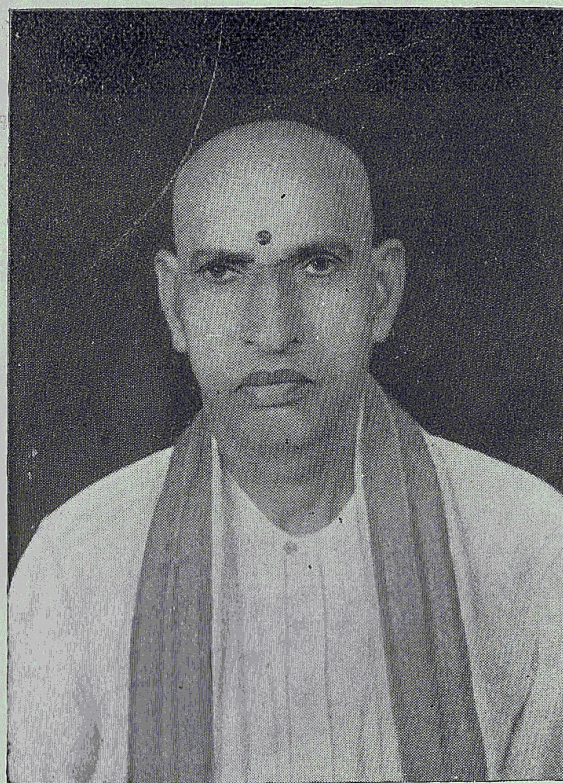
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AUTHOR

THE HISTORICITY OF Vikramaditya and Sālivāhana

The Vikrama and Salivahana eras begin with 57 B. C. and 78 A. D. respectively. Much controversy has been raging regarding the founders of these two eras and the strength of these exponents of the various theories lies but in conjectures. The conjecture of V. A. Smith on the Vikrama era is as follows:—

"The popular belief which associates the Vikrama era of 58-57 B. C. with a Raja, Vikramaditya or Bikram of Ujjain at that date is erroneous. There was no such person then. It is, however, true that probably it was invented by the astronomers of Ujjain. The first name of it was the Malwa era. The term Vikramakala used in later times must refer to one or other of the many kings with the title of Vikramaditya or Vikrama, who was believed to have established the era. The king referred to may be presumed to be Chandragupta II, Vikramaditya, who conquered Ujjain about A. D. 390. The Gupta and Saka eras changed their names similarly, becoming known in afterages as Valabhi and the Salivahana eras respectively."

(Vide, The Oxford Students' History of India
P. P. 80, 81 By V. A. Smith Ed. 1915.)

Dr. Bhandarkar in his commemoration volume P. 192 writes on Vikrama era in the following way:—

"The theory that the Vikramaditya was the originator of the Vikrama Samvat must, therefore, be given up, and the sooner we consign it to the region of oblivion, the better."

E. J. Rapson in his Cambridge History of India
Vol. I P. 571 Ed. 1922 wrote:—

"To Azes I has been attributed the foundation of the Vikrama era in 58 B. C."

Bhandaji and Cunningham held that Goutamiputra Satakarni and Salivahana were identical. Bhandarkar and Dubreal were of opinion that Chastana was the founder of Salivahana era. Sten know said that Vima—Kadphasis founded the era. Altekar opined that the

so-called Salivahana Saka is Kanishka's era. Several scholars have asserted that Salivahana is the same as Hala—Satavahana, and they base their assertion on references in Hala—Saptasati Kathasarithsagara, Lilavati etc. to Salivahana and Hala—Satavahana.

It should be noted that the Hala—Satavahana or Salivahana referred to in these books, which are well-known fictions, is not the Salivahana who was the founder of the era of 78 A. D. Much confusion has arisen owing to the wrong identification of the personality in these fictions with the era founder.

It is deplorable that important historical theories regarding India's past have been propounded on flimsy ground and scanty material. In this respect Max-Muller expressed his resentment in the following memorable words.

"Men who possessed the true faculty of an historian like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered, and had not yet passed through the ordeal of philological criticism....."

Other historians however thought they could do what Niebuhr had left undone, and after perusing some poems of Kalidasa, some fables of Hithopadesa, some verses of Anandalahari or the mystic poetry of the Bhagavat-Gita, they gave with the aid of Megasthenes and Appolonius of Tyana a so-called *historical account of the Indian Nation* without being aware that they were using as contemporary witnesses authors as distant as Dante and Virgil. *No nation has in this respect been more unjustly treated than the Indian. Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed without the least historical investigation."*

(Quoted by M. Krishnachariar in his History of Classical Sanskrit Literature. P. P. LXXXIV & LXXXV)

I cannot suppose that the western scholars who could cull out the histories of Bhoja Raja of the Panwar dynasty and Prithvi Raja and Jayachandra of the Chouhan or Tomara dynasty could be ignorant of the correct history of Vikramaditya and Salivahana. Regarding Bhoja, Prithvi Raja and Jayachandra, these historians have drawn their material from Bhavishya-Maha-Purana and the same Purana gives in detail an account of Vikramaditya and Salivahana.

The well-known historian Pargitar advised his co-workers in the field of historical research to rely on Bhavishya-Maha-Purana so far as the list of the successive kings of various dynasties was concerned.

Mr. V. A. Smith quotes Pargitar thus :—

"Mr. F. E. Pargitar in his valuable work. 'The Dynasties of the Kali Age' (Clarendon Press 1913) has succeeded in obtaining more definite results. He suggests that the Bhavishya Purana in its early form was the original authority from which the Matsya, Vayu and Brahmanda derived their dynastic lists. The versions of the lists as now found in the Matsya, Vayu, and Brahmanda Puranas grew out of one and the same original text."

(Quoted By V. A. Smith in his Early History of India P. 23.)

So it is impossible that the western scholars should be ignorant of the accounts of Vikrama and Salivahana in Bhavishya-Maha-Purana; They purposely ignored the four dynasties of Agni Vamsa which covered over a period of about 1300 years, from 101 B. C. to 1193 A. D. i.e. from the time of Vikramaditya to the time of Prithvi Raja taking Bhojaraja alone from the list of the Panwar dynasty leaving the era - founders, Vikramaditya and Salivahana in the intervening period. Even before Vikramaditya the four dynasties of Agni vamsa covered over a period of 291 years from Kali 2710 (or 392 B. C.) to Kali 3001 (or 101 B. C.). This intentional bungling was necessitated by the theory which makes Alexander and Chandragupta Maurya contemporaries. The Chronology of ancient Indian history right from the time of Mahabharata war (3138 B. C.) down to the beginning of Gupta Dynasty (327 B. C.) had to be compressed by 1207 years so as to suit the contemporaneity of Alexander and Chandragupta * For this very purpose

* Kali era begins in the year 3102

B. C. 20th Feb. at 2-27-30 hrs.

Mahabharata war 36 years before Kali

After the war *Somadhi* of the Barhadradha dynasty

was crowned as king of Magadha in 3138 B. C.

and the dynasty ruled for 1006 years

Pradyota dynasty 138 years

3102 B. C.

3138 B. C.

B. C.

3138—2132

2132—1994

Gautama Buddha who actually flourished in the 19th Century B. C. is placed in the 6th century; Chandragupta Maurya who lived in 1534 B. C. is brought down to 323 B. C. The Andhra Satavahana dynasty which commenced in 833 B. C. is dragged down to 220 B. C. and is made to last till 240 A. D. i.e. for a period of 460 years. Even then they had to meet with certain difficulties. They made the Sunga, the Kanva and the Andhra dynasties, contemporaneous simply to compress the chronology. They had to drive away the two great emperors and era founders—Vikramaditya and Salivahana—out of the historical field identifying Hala - Satavahana of the 5th Century B. C. with the Salivahana of the Panwar dynasty of 78 A. D. The Gupta dynasty and the Gupta era of 327 B. C. are placed in 320 A. D.

Vikramaditya and Salivahana were historical persons who extended their empires from the Himalayas to Cape Comorin. Our historians summarily dispensed with them as mythical persons and ascribed these eras to some nameless Saka kings. This is an extraordinary case of audacity. It is a wonder that Indigenous scholars also followed the same line and fruitlessly tried to trace out the unknown Saka kings instead of searching their Puranic literature to have the correct history of the founders of these eras.

Vikramaditya and Salivahana are historical personages and both of them belong to the Panwar dynasty of Agni vamsa. Of this dynasty Vikrama is the 8th, Salivahana the 11th, and Bhoja the 21st king. Salivahana is the great grandson of Vikramaditya, and he should not be confounded with Hala-Satavahana who belonged to the Andhra Satavahana family and flourished in the 5th century B. C. (i.e. 500—495 B. C.)

We shall now come to the evidence of the historicity of these two personages.

Sisunaga dynasty 360 years	1994—1634
Nanda dynasty 100 years	1634—1534
Then the Maurya dynasty begins with Chandragupta	
Maurya the 1st king	1534 B. C.
Invasion of Alexander	327 B. C.
Difference	1207 years lost

Internal Evidence

"Purne thrimsachchate Varshe

Kalau prapte bhayamkarae

Sakanamcha Vinasardham Arya

Dharma vivruddhaye

jatassivajnaya sopi Kailasat

guhyakalayat." (Bhavishya Maha-Purana 3-1-7-14, 15 verses)

"Vikramaditya namanam pita

Kruthwa mumodaha

sa balopi mahaprajnah pithru

mathru priyamkarah"

(3-1-7-16)

"Pancha Varshe vayah prapte

tapasordhe vanam gatah

dwadasabdam prayathnena

Vikramena krutam tapah" (Bhavishya 3-1-7-17)

Paschadambavatim divyam

purim yatah sriyavatah

divyam simhasanam ramyam

dwathrimsan murthi samyutam (Bhavishya 3-1-7-18)

"At the completion of 3000 years after the advent of the terrible Kaliyuga, (ie. 101 B. C.) a person descended from the abode of Guhyakas in Kailasa, at the command of Siva, for the purpose of destroying the Sakas and uplifting Arya-Dharma. He was born to the Great King Gandharvasena. The father named him 'Vikramaditya' and felt very much rejoiced. Though a boy he was very wise and pleased his parents. (Bhavishya Purana 3-1-7.14, 15, 16 verses.

When he was five years old, Vikrama went to the forest and did penance for 12 years. Having enriched his greatness by penance he reached the city Ambavati (Ujjain) and was anointed as a king on

a golden throne decorated with 32 golden dolls." (This was in the year 3020 of Kali era ie. 82 B. C.) (Bhav. 3-1-7-17, 18)

It should be noted that Vikramaditya was not a title as some historians think. But it was the name christened by the father.

	Kali—B. C.
1 Birth of Vikramaditya	3001—101
2 Coronation ..	3020—82
3 Starting of Vikrama era when he visited Nepal (see Nepalaraja vamsavali)	3044—58—57
4 Dedication of Jyotirvida bhavana by Kalidasa	3068—33
5 Sent his court poet Mathru gupta as king of Kashmir which was included in Vikrama- ditya's empire (See Rajatarangini)	3115—14 A. D.
6 Pandit Sree krishna Misra's reference of Vikramaditya in his astronomical treatise (Jyotishaphalaratnamala)	3115—14 A. D.
7 Death of Vikramaditya	3120—19 A. D.

List of kings of the Panwar dynasty

No.	Name of the kings	Years reigned	Kali	Christian era B. C.
1	Pramara	6	2710—2716;	392—386
2	Mahamara	3	2716—2719;	386—383
3	Devapi	3	2719—2722;	383—380
4	Devaduta	3	2722—2725;	380—377
5	Defeated by Sakas left Ujjain and had gone to Srisailam. Inefficient and nameless kings. Their names are not mentioned in the Purana	195	2725—2920;	377—182
6	Gandharvasena (1st time)	50	2920—2970;	182—132
7	Sankharaja son of No. 6 (No. 6 went to forest for meditation) No. 7 died issueless. Gan- darvasena returned from the forest and took up the Government again	30 20	2970—3000; 3000—3020;	132—102 102—82

8	Vikramaditya (2nd son of Gandharvasena born in 3001 Kali (ie. 101 Bc.))	100	3020—3120; 82—19A. D.
9	Devabhakta	10	3120—3130; 19—29 A D.
10	Nameless king or kings (name not given in the Purana)	49	3130—3179; 29—78
11	Salivahana	60	3179—3239; 78—138
12	Salihotra		
13	Salivardhana		
14	Subotra		
15	Havirhotra		
16	Indrapala	500	3239—3739; 138—638
17	Malyavan		
18	Sambhudatta		
19	Bhaumaraja		
20	Vathsaraja		
21	Bhojaraja	56	3739—3795; 638—693—94
22	Sambhudatta		
23	Bindupala		
24	Rajapala		
25	Mahinara		
26	Somavarma	300	3795—4095; 693—993—94
27	Kamavarma		
28	Bhumipala or (Virasimha)		
29	Rangapala		
30	Kalpasimha	200	4095—4295; 993—1193—94
31	Gangasimha (Issueless)		

(Vide Bhavishya Maha Purana 3rd Parva 4th Kanda 1st Chapter from 12 to 46 verses).

for easy reference see "Kings of Agni Vamsa".

By Kota Venkatachalam-in Telugu

This royal dynasty came to a close in the battle of Kurukshetra fought with Gori Mohammud. Along with this dynasty have closed the four dynasties of Agni vamsa, except a few royal families of the Chalukya dynasty that established their might in the South. The history of the four Agnivamsis is narrated in 72 out of the 100 chapters in the Pratisarga parva of Bhavishya - Maha-purana. Out of the 72 chapters 44 are devoted for the history of Vikrama and Salivahana. It is a wonder that the history of these illustrious emperors of Agnivamsa is not touched at all by the western historians. The names of Prithviraja, Jayachandra, Rani Samyukta and Bhoja could not but be mentioned by them, but the history of the remaining persons of these dynasties was purposely withheld. What is worse, these historians began to assert that Vikrama and Salivahana were not historical persons at all, and they attributed their eras to some nameless Saka Kings.

The Panwar dynasty in which Vikramaditya and Salivahana were born is the most important of the four Agnivamsis. Vikramaditya and Salivahana conquered the whole of Bharat from Himalayas to Cape Comorin, became emperors and established their eras. Salivahana performed the Aswamedha sacrifice.

The situation of the country after Vikramaditya is described in the Bhavishya Maha Purana, 3—3—2—9; 17 verses.

The gist of the slokas is given here.

After Vikramaditya reached heaven several (incompetant and nameless) kings ruled the country. (from 19 to 78 A. D.),

Then the empire of Vikramaditya was split up into 18 Kingdoms. The limits of the empire were:—

Sindhu in the West.

Setu in the South,

Badari in the North,

Kapilarashtra in the East.

The 18 Kingdoms formed were:—

1. Indraprastha. 2. Panchala. 3. Kurukshetra. 4. Kapilarashtra. 5. Antervedi. 6. Vrajarashtra. 7. Ajmir. 8. Maru (Rajaputana) 9. Ghurjara. 10. Maharashtra. 11. Dravida.

12. Kalinga (included Andhra Desa) 13. Avanti. 14. Udupam? Vangadesa (Bengal). 16. Gaudadesa. 17. Magadha. 18. Kosala.

There were several languages and religions in these kingdoms, each of which had a separate king. Under these circumstances, the Sakas and Mlechcha tribes heard that the Aryadharma was decaying and crossing the Indus in large hords attacked Aryadesa. They entered the country through the Himalayan and Indus regions and plundered these small kingdoms, killed the old, the infants and the women-folk and abducted many women. (Bhavishya 3-3-2-9-17 verses.)

Salivahana

In those times, Emperor Salivahana the great grandson of Vikramaditya came to the ancestral throne of Ujjain. With a great army he proceeded against the Sakas, the Chinas, the Tartars, the Bahleekas, the Kamarupis, the Romans or Ramatas and the deceitful Khorasanese and defeated them.

He took back the treasures plundered by them, punished them and drove them out of the country in 3179 of kali era (ie. 78 A. D.) The Great Emperor Salivahana demarcated the Aryastana, and the Mlechchastana, the river Sindhu being the dividing line; the land to the east of the river being called 'Sindhustana' and the land to the west of it being called Mlechchastana. (Bhavishya 3-3-2-17, 21 verses.)

The Salivahana era started in the year Kali 3179 or 78th year of the Christian era. Salivahana not only demarcated the Aryastana and Mlechchastana but also made arrangements for the prevention of the Mlechchas crossing the border of river Sindhu.

He performed the horse sacrifice and reached heaven after ruling for sixty years. (78 to 138 A. D.) (Bhavishya 3-3-2-33 3-4-1-23)

Bhoja is the tenth King after Salivahana (ie. 21st. King of the Panwar line).

He went on an expedition to the Northern countries up to Herat and conquered them. (Bhavishya 3-3-3-1 to 4).

The western historians undoubtedly read the detailed history of the Agnivamsis in the Bhavishya Maha Purana and have taken from it short accounts of a few kings like Bhoja, Prithvi Raja etc. and have incorporated them in their histories. It is a wonder that they have not given even the lists of the kings of the four dynasties - not even mentioned Vikramaditya and Salivahana the most important emperors who founded their eras that are still widely used in India. Further these western scholars treated Vikrama and Salivahana as mythical persons. It is a pity that Native scholars blindly followed their

western masters and are unable to come out of the trap even after a century of historical research. It is high time that our historians should open their eyes to the truth held out in the Puranas.

The western scholars and the authors of the Puranas

Of the relative reliability and regard for truth, so essential a qualification for purposes of history, of oriental scholars and the writers of the puranas and ancient books on one hand and the western scholars engaged in historical research and controversy on the other hand, a fair estimate is available to us in the words of Max-Muller himself, a well known western scholar who interested himself in the ancient literature and religion of our country.

Prof. Max-Muller in his book "India, What can it teach us." (Page 63) writes :—

"During the last twenty years however, I have had some excellent opportunities of watching a number of Native scholars under circumstances where it is not difficult to detect a man's character, I mean in literary work, and more particularly, in literary controversy. I have watched them carrying on such controversies both among themselves and with certain European scholars, and I feel bound to say that, with hardly one exception they have displayed a far greater respect for truth, and a far more manly and generous spirit than we are accustomed to even in Europe and America. They have shown strength, but no rudeness, nay, I know that nothing has surprised them as much as the coarse invective to which certain Sanskrit scholars have condescended, rudeness of speech being, according to their view of human nature, a safe sign not only of bad breeding but of want of knowledge.

When they were wrong they have readily admitted their mistake; when they were right they have never sneered at their European adversaries.

There has been, with few exceptions, no quibbling, no special pleading, no untruthfulness on their part, and certainly none of that low cunning of the scholar who writes down and publishes what he knows perfectly well to be false, and snubs his fingers at those who still value truth and self respect more highly than victory or applause at any price.

Let me add that I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country, and that a dishonoured bill is hardly known there."

(India. What can it teach us. P. 63. By Max-Muller.)

Rule of the Agnivamsi kings

"Gangasimha" the last ruler belonging to the Panwar line of Vikramaditya and Salivahana reigned in Kurukshetra at the end of the 12th century A. D. Kanauj was the capital of Antarvedi Rashtra whose overlord was Jayachandra of the Chouhan dynasty; while Anangapala of the Tomara dynasty ruled over Indraprasta. The members of the Agnivamsa were severally either Rashtrapalas or Gramapalas. The Agnivamsa dynasties gradually expanded and occupied nearly the whole of Bharat. They numbered six millions (Sixty lakhs) in all the departments of civil and military administration. The boundaries of their empire were Kapilasthala in the East, Cape Comorin in the South, River Sindhu on the West, China in the North. All the members of the Agnivamsa scrupulously observed the ceremony of the Fireworship. They were the benefactors of the cow and the Brahmin.

The general public of those times were conscious of their sense of duty (ie. Swadharma) and acquitted themselves as in the times of Dwaparayuga. Every home was provided with plenty and did not suffer from want. There were temples in every village. Soma sacrifices were performed throughout the Country. Even the Mlechhas of those times gave up their malpractices and observed Aryadharmā" (Bhavishya 3-3-4-4 to 10 verses)

Vikramaditya and Salivahana were born in the line of the Panwar dynasty as 8th and 11th rulers, became emperors and established their eras in 57 B. C. and 78 A. D. respectively. This is the internal evidence found in the Bhavishya Mahapurana.

Contemporary evidence

Vikramaditya and Salivahana were historical personages. The first evidence is that of Kalidasa.

Kalidasa in his book Jyotirvidabharana describes Vikramaditya as having conquered the Saka King and retrieved the lost capital of Ujjain (of his father's time). Kalidasa further says that in his court there were nine poets Laureatte, the famous nine gems of Sanku, Varahamihira, Dhanvantari, Kshapanaka, Amarasimha, Vetalaabhatta, Ghatakarpura, Kalidasa, Vararuchi patronised by him. Kalidasa describes himself as being treated as a friend by the emperor Vikramaditya.

The poet Kalidasa mentions the date Kali 3068 (ie. 33 B.C.) as the time of the composition of his book 'Jyotirvidabharana' which was dedicated to the emperor Vikramaditya. This serves as a piece of material contemporary evidence to show that Vikramaditya is a historical personage of the 1st century B. C.

Kali Bc.
3044,—58—57

The beginning of Vikrama era

Composition of Jyotirvidabharana by Kalidasa 3068; 33 Bc.

3068—3044 = 24 | Vikramasamvat is the date of Jyotirvidabharana ie. Bc. 57—24 = 33 Bc.

2: Jyotishaphala Ratnamala

(of Sree Krishna Misra)

Pundit Sri Krishnamisra one of the poets adorning the court of Vikramaditya of the 1st century B. C. is the author of an astronomical treatise Jyotishaphala Ratnamala. In the very 1st. chapter of the book he gives his benediction to his emperor as follows:—

Sree Vikramarko jagatithalesmin.

Jiyanmanuprakhya yasa narendrah.

Puposhayah Koti suvarnatho.

Mam sabamdhavam saptati Vatsarani.

" May the emperor Vikramaditya whose fame equals that of the Manus live long with conquests—he having maintained me along with all my relatives bestowing on me ten million gold pieces during the past 70 years.

From the above statement of a contemporary author it is clear that Vikramaditya reigned more than seventy years. He actually reigned for 100 years and lived for 120 years as is mentioned in Bhavishya Mahapurana. (Bhavishya 3-4-1-22.)

3. Nepalrajavamsavali

Vikramaditya was crowned as king of Ujjain in kali 3020 or 82 BC.

It took 24 years to subjugate several independent small principalities in order to consolidate a strong empire and form a federal centre over which he would be the overlord. The last prince to join his empire was 'Amsuvarman' the king of Nepal.

Vikramaditya having gone to Nepal in person in Kali 3044 or 57 BC. was welcomed by the king and agreed to accede to join the empire. Nepal being the place which finalized the amalgamation of all the federal units of Vikram's empire he started an era from that year namely kali 3044 or 58-57 B. C. and this fact is stated in the history of Nepal's Rajavamsavali.

Age of Amsuvarman—(Kali 3000-3068 (ie. 101-33 Bc.)

Age of Vikramaditya's reign —(Kali 3020-3120). (ie. Bc. 82-19 AD.)

Establishment of Vikrama era—Kali 3044 or 58-57 B. C.

4. Rajatarangini

(History of Kashmir Kings)

The Rajatarangini has provided material evidence on this issue by narrating the course of succession of the then Kashmir dynasty. It is stated that the king, "Hiranya" died issueless in 3115 Kali or 14 A. D. and the ministers reported the matter to their emperor Vikramaditya of Ujjain requesting that a successor may be nominated. Kalhana pundit describes at length the course of procedure followed by the emperor. It seems that the emperor contemplated a whole night as to who should be a proper person to sit on the throne of Kashmir and pitched his mind upon 'Mathrugupta' the learned poet and administrator as a right candidate. Without, however, disclosing the fact to Mathrugupta, he despatched messengers to the ministers of Kashmir and at the same time gave a sealed order to Mathrugupta addressed to the ministers of Kashmir enjoining him to deliver the ministers without breaking open the sealed order. Mathrugupta fulfilled the emperor's injunction. The ministers having opened the order questioned Mathrugupta if the person named in the order is himself. Mathrugupta having replied in the affirmative, he was acclaimed with jubilations as the king of Kashmir and enthroned forthwith. Kalhana's verses are translated thus:—

"Thathranehasyujjayinyam
Sreeman Harsha parabhidhah
Yekachhatra schakravarthi
Vikramaditya Yithyabhut" (Rajatarangini 3-125.)

(At the time that the king of Kashmir
'Hiranaya' died issueless in 14 A. D.)

"There ruled in Ujjain an emperor by name Vikramaditya alias Harsha' as the sole unquestioned monarch over the entire continent of Bharat." (Rajatarangini 3—125)

".....
Vikramaditya destroyed the Sakas who were plundering the people in the states." (Raj. 3—128).

(Please see from 3—129 to 239 verses of Kalhana's Rajatarangini for further details regarding Vikramaditya and Mathrugupta.)

Mathrugupta ruled over Kashmir for 5 years from 3115 Kali or 14 A. D. to 3120 Kali or 19 A. D.

While he was returning after conquering Thrigarthamandala, news reached him that Vikramaditya passed away. He took the calamity seriously to heart, renounced the world in 19 A. D.

(Raj 3-285 to 287)

Other evidences

5. Siddhantasiromani

The renowned astronomer Bhaskaracharya in his astronomical treatise Siddhantasiromani, Verse 28 of Kalamanadhyaya reads that.

"Nandadrindu gunascha (3179) Vikramanrupasyante Kalervatsarah."

In the 3179th year of Kaliyuga (or 78 A. D.)

Vikrama Saka concludes " (i. e. Salivahana Saka begins)

The beginning of Vikrama Saka is 3044 Kali or 58-57 Bc. The end of Vikrama Saka means the starting of Salivahana era. The interval between these two eras is 135 years. ($57+78=135$) This is found in all the Panchangams of Bharat year after year.

6. Our Calenders

Our astronomers state in their yearly panchangams (Calenders) that the Kali era began 5051 years back and from that year they calculate up-to-date Vikrama Saka started in 3044 Kali. 2007 years have elapsed since the beginning of Vikrama Saka to the end of 1951 A. D. i. e. $3044 \text{ Kali} + 2007 \text{ Vikrama} = 5051 \text{ Kali}$.

Salivahana Saka has its origin in 3179 Kali (78 A. D.) Since then 1872 years have elapsed up to 1951 A. D.

$\text{Kali } 3179 + 1872 = 5051 \text{ kali}$.

These figures correspond to the calculations made in our yearly panchangams.

7. Tradition

Oral traditions handed down from age to age throughout the length and breadth of Bharat, stories about Vikramaditya and Salivahana afford equally valuable material for the historicity of Vikramaditya and Salivahana.

In view of the above authorities we arrived at the conclusion that Vikramaditya and Salivahana lived in 57 B. C. and 78 A. D. respectively. Both of them being historical personages it is expected that authors of modern history may verify the facts and amend their erroneous statements about these era founders.

Kota Venkatachalam

Author, 17-7-51

Address:—

Kota Venkatachalam

Gandhinagar, Vijayavada—2

Kistna Dt. Madras State.

APPENDIX - A

Imperial Royal Dynasties of Bharata

[After the Mahabharata War]

From 36 years before Kali or 3138 B. C. to 4295, Kali or 1193 A.D.

Magadha Empire

S. No.	Name of the Dynasty	No of kings reigned	No. of years reigned	Kali	B. C.
1.	Barhadratha	22	1006	Before Kali } 36 to } Kali 970 }	3138 2132
2.	Pradyota	5	138	970—1108;	2132—1994
3.	Sisunaga	10	360	1108—1468;	1994—1634
4.	Nanda	2	100	1468—1568;	1634—1534
5.	Maurya	12	316	1568—1884;	1534—1218
6.	Sunga	10	300	1884—2184;	1218—918
7.	Kanva	4	85	2184—2269;	918—833
8.	Andhra	32	506	2269—2775;	833—327

End of Magadha Empire 327 BC.

Pataliputra Empire

9.	Maha Gupta Dynasty	8	245	2775—3020;	327—82
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End of Maha Gupta Empire 82 BC.

Ujjaini Empire (Agni Vamsis)

10.	Panwar Dynasty (one of the Agni- Vansi from Emperor Vikramaditya	24	1275	3020—4295;	82 BC. to 1193 AD.
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The four Agnivamsi or Brahmakshatra Vamsas.

- I. Pramara or Panwar Dynasty.
- II. Chayahan or Chouhan Dynasty.
 1. Tomara Dynasty
 2. Samaladeva Dynasty
- III. Sukla or Chalukya Dynasty.
- IV. Parihara or Pratihara Dynasty.

I. Kings of the Pramara Dynasty of Ujjain already given Pages 6 and 7 of the book.

II. Chouhan Dynasty Ajmir (Rajaputana)

From 2710 Kali to 4295 Kali

or

" 392 B. C. " 1193 A. D.

1. Vayahani or Chayahani
2. Tomara. He conquered Indhraprasta Rashtra and reigned there. Tomara's Brother *Samaladeva* reigned in Ajmir. (Rajaputana)
3. Samaladeva
4. Mahadeva
5. Ajaya
6. Veerasimha
7. Bindusura
8. Vikrama (Veeravihantaka)
9. Manikya
10. Mahasimha
11. Chandragupta
12. Pratapa (Chandragupta II)
13. Mohana
14. Swetaraya
15. Nagavaha
16. Lohadhara
17. Veerasimha
18. Vibudha
19. Chandraraja
20. Harihara
21. Vasanta
22. Balanga
23. Pramadha
24. Angaraya
25. Visala
26. Sarangadeva
27. Mantradeva
28. Jayasimha (conquered the whole of Aryavarta i.e. Northern Hindustan)

29. Anandadeva

30. Someswara (He had three sons)

(1) Dundhukara (2) Krishnakumaraka (3) Prithviraja.

1st son Dundhukara conquered 'Madhura Rashtra' and reigned there.

3rd son Prithvi Raja was adopted by Anangapala of Delhi Rashtra and reigned there. (Tomara dynasty)

31. Krishnakumaraka (reigned in Ajmir) (2nd son of No. 30 king.)

This Dynasty came to an end. in the battle of Kurushetra which was fought with Gori Mohammud in 1193 A. D.

III Sukla or Chalukya Dynasty.

Dwaraka Rashtra (From kali 2710 to kali 4295)

1. Sukla or Chalukya
2. Vishwaksena
3. Jayasena
4. Visena
5. Madasimha
6. Sindhuvarma
7. Sindhudweepa
8. Sripati
9. Bhujavarma
10. Ranavarma
11. Chitravarma
12. Dharmavarma
13. Krishnavarma
14. Udaya
15. Vāpyakarma
16. Guhila
17. Kalabhaja
18. Rashtrapala
19. Jayapala
20. Venuka
21. Yasovigraha
22. Mahichandra
23. Chandradeva
24. Mandapala
25. Kumbhapala or Vysyapala

26. Devapala (He is the son-in-law of Anangapala of Delhi Rashtra. (Tomara dynasty) He had two sons. 1. Jayachandra and 2. Batnakhanala (Rani Samyukta was the daughter of this Jayachandra.
27. Jayachandra. (He had no sons.) This dynasty came to a close after the Kurukshetra war which was fought with Gori Mahammad.

IV. Pratihara or Parihara Dynasty. (Kalinjarapura, Bengal)

From kali 2710—4295

1. Parihara
2. Gaura Varma
3. Ghora Varma
4. Suparna
5. Rupana
6. Karavarma
7. Bhogavarma
8. Kaliyarma
9. Kausika
10. Kathyayana
11. Hemavata
12. Sivavarma
13. Bhavavarma
14. Rudravarma
15. Bhojavarma
16. Gavavarma
17. Vindhyavarma
18. Sukhasena
19. Balaka
20. Lakshmana
21. Madhava
22. Kesava
23. Surasena
24. Narayana
25. Santivarma
26. Nadivarma (He conquered Gauda Rashtra and reigned there.)
27. Sarangadeva
28. Gangadeva

29. Anangabhupati
30. Mahipati I
31. Rajeswara
32. Nrusimha
33. Kalivarma II
34. Dhrutivarma
35. Mahipati II

This Dynasty came to an end in the battle of Kurukshetra which was fought with Gori Mehammud in 1193 A. D.

APPENDIX B.

Important dates in the History of Bharat

		Kali B. C.
1. Mahabharata war	B. K. (or before kali)	36—3138
2. Coronation of Yudhistira	B. K.	36—3138
3. Birth of Parikshit	B. K.	36—3138
4. Coronation of Somadhi in Magadha } (Barhadradha Dynasty)	B. K.	36—3138
5. Coronation of Brihadbala in Ayodhya } (Ikshwaku Dynasty)	B. K.	36—3138
6. Coronation of 'Gali' in Nepal (Kirata } Dynasty who are Kshatriyas by caste)	B. K.	36—3138
7. Coronation of Gonanda II in Kashmir } (Gonanda Dynasty) Kshatriyas	B. K.	36—3138
8. Krishna Nirvana	 3102
9. Kali era Begins	 3102
11. Coronation of Parikshit		1—3101
12. Jayabhyudaya Yudhistira era begins		1—3101
13. Yudhistirakala era or the Saptarshi era or } Loukikabda which is still used in Kashmir		26—3076
14. Death of Parikshit		60—3042
15. Janamejaya's gift deed (Ind. Ant. 333, 334,)		89—3013
16. Aryabhat. (The great Astronomer)		360—2742
17. Bhuddha's birth (Buddha was the son of Suddhodana the 23 rd. king of the Ikshwaku Dynasty which ruled in Ayodhya from 3138 B.C. to 1638 B.C. ie. 1500 years. 30 kings ruled in this dynasty. Each king reigned on an average for 50 years. Suddho-		1215—1887

dana (the father of Buddha) being the 23 rd. king ($23 \times 50 = 1150$) might have been reigned in the 12 th. century after the Mahabharata war ie. the 19th century B. C. The birth of his son Buddha must be 19 th century B. C. and not the sixth century B. C.)

18. Contemporaries of Buddha (1) Kshemajit the fourth king of the Sisunaga Dynasty or the 31 st. of the Magadha kings counting from the war, reigned from B.C. 1892—1852	1210—1892
(2) Bimbisara B. C. 1852—1814	1250—1852
(3) Ajatasathru B. C. 1814—1787	1288—1814
Buddha's renunciation	1244—1858
Buddha Nirvana	1295—1807
19. Chandragupta Maurya	1568—1534
20. Coronation of Asoka	1630—1472
21. Pushyamitra Sunga (Coronation)	1884—1218
22. Age of Patanjali	1884—1218
23. Vasudeva Kanwa	2184— 918
24. Andhra Dynasty (Srimukha)	2269— 833
25. Malawagana era (or the Malwa era)	2377— 725
26. Cyrus era (This era used in Northern Hindustan)	2552— 550
27. Sri Sankara's Birth	2593— 509
Sankara Nirvana	2625— 477
28. Sri Harsha era (king of Ujjain)	2645— 457
29. Division of Andhra Empire	2775— 327
30. Gupta Dynasty begins (Chandra Gupta) { Contemporary of Alexander }	2775— 327
31. Gupta era	2775— 327
32. Alexander's invasion	2776— 326
33. Coronation of Samudragupta	2782— 320
34. End of Maha Gupta Empire	3020— 82
35. Birth of Vikramaditya	3001— 101
36. Coronation of Vikramaditya at Ujjain (Malwa Rashtra)	3020— 82
37. Vikrama era	3044—58—57
38. Kalidasa, Varahamihira, nine Gems in the } court of Vikramaditya }	3044—57

39. Christian era begins	3102--A. D. begins
40. Coronation of Salivahana (Great grandson of Vikramaditya of 57 B. C.)	3179--78 A. D.
41. Bhattotpala (Astronomer)	3439--338 A. D.
42. Bhaskaracharya, the Great Astronomer and Mathematician	3587--486
43. Coronation of Bhojaraja	3739--638
44. Battle of Kurukshetra with Mahmud Gori	4295--1193
45. Independent Bharat	5048--1947 A. D.

APPENDIX C.

Some major errors in modern books on Indian History.

Age of Kanishka 1298 to 1284 B. C.

He was the 51st among the Kashmir kings. He lived in the 13th century B. C. but not in the 1st century A. D. as was stated by the western historians. (Vide Rajatarangini:)

Mihirakula

He was not a Huna as the modern historians say. He was a kshatriya. He belonged to the Gonanda dynasty he was the 64th king in the list of Kashmir kings. His age was 737 to 677 B. C.

Toramana

Toramana was not a foreign king. He was not a Huna by race. He was a kshatriya. He was the younger brother of Hiranya the 82nd king of Kashmir. Being Yuvaraja Toramana issued coins in his name removing the coins bearing the image of the Goddess Bala. This enraged the king. So he was imprisoned and died in prison.

Age of Buddha

According to Rajatarangini Buddha lived 150 years before Kanishka ie. B. C. 1298+150=1448 B. C.

Age of Nagarjuna Yogi

The Great Buddhist Yogi Nagarjuna is a Brahmin. He visited Kashmir twice, in the reigns of Kanishka and his successor Abhimanyu in the 13th century B. C. (Vide Rajatarangini)

Patanjali

On the request of the king of Kashmir named Abhimanyu (1284--1182 B. C.) the famous Pundit Obandracharya went to Kashmir, opened a Pathasala and taught Patanjali's Mahabhashya to his pupils. He also wrote a Sanskrit Grammar. Therefore Patanjali might have lived before 13th century B. C.

Asoka

There were two Asokas, one belonging to the Maurya dynasty and another belonging to the Gonanda dynasty of Kashmir. Both of them were contemporaries. The 53rd king in the Kashmir list of kings is said to have been 2330 years before Kalhana i.e. in 1182 B. C. Asoka was the 6th king counted back from this 53rd king. His time was 1448—1400 B. C. That the Kashmir Asoka and Maurya Asoka were contemporaries is admitted by the western historians. So it follows that Maurya Asoka flourished in the 15th century B. C. and not in the 3rd century B. C. as is now generally understood.

Speaking of the Indian sources, Dr. Fleet wrote.

"We should not be able to deduce the date of Asoka from the Puranas. But we should find *that the Rajatarangini would place him somewhere about B. C. 1260*. We shall find, indeed, that the Nepal Vamsavali would place him, roughly, about B. C. 2600. As, however, that list does not mention him as a ruler of Nepal but only as a visitor to the country, we should probably infer a mistake in that account, and *prefer to select the date B. C. 1260*. And then we should set about arranging the succession of the kings of India itself, from the Puranas, with B. C. 1260 for the approximate date of the accession of Asoka as our starting point."

(Quoted By M. Krishnamacharya in his History of Classical Sanskrit Literature. Intro. P. XCII).

As I have drawn from Rajatarangini in pointing out the errors of modern historians, I invite the reader's attention to the esteem in which this historical work of Kashmir is held by well-known scholars.

Mr. V. A. Smith has the following to say on Kalhana's work :

"The Sanskrit book which comes nearest to the European notion of a regular History is the Rajatarangini of Kalhana, a metrical chronicle of Kashmir, written in the twelfth century by the son of a minister of the Raja."

(Page 54 of the Oxford Students' History of India.
By V. A. Smith Ed. 1915.)

FINISH
